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A  
DISCOURSE  
OF *A. T.*  
DIVINE  
PROVIDENCE,

Made before  
An Honourable AUDITORY.

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By *SAMUEL HERNE*,  
Chaplain to His Grace  
*JAMES* Duke of *MONMOUTH*.

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IMPRIMATUR,

Octob. 11. 1678.

*Guil. Sill.*

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DISCOUNT  
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PROVIDENCE

Made before

THE HONORABLE AND TRUSTY



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To the Right Worshipful,  
**Sir HENEAGE FEATHERSTONE.**

**SIR,**



*Had scarce made a Conclusion of these following Lines, before an unexpected Message from You found me, while my Thoughts were yet warm with the Influence of Providence: And the Truth is, I was amazed at the Surprizing Instance of Your Favour; to find so Worthy and Generous a Patron! to behold so signal a Kindness streaming from an Un-*

## The Epistle Dedicatory.

*known Fountain! and to find the News  
conveyed by a perfect Stranger! Truly,  
so singular a Favour, freely conferred  
on a Person both Obscure and Undeser-  
ving, was a fresh and convincing Argu-  
ment to me, That the smallest Figure  
in the World was Naked and Open to  
the Eye of Providence. And I hope  
the World will excuse the trouble of these  
Papers, seeing they are Publisht as a  
Hearty Testimonial of my Thankful-  
ness; which is a Debt always to be pay-  
ing, but never to be sufficiently discharged.*

Honoured SIR,

By Your most Obligated and most  
Thankful Servant,

**SAMUEL HERNE.**

---

H E B.





HEB. 4. 13. R. T.

Neither is there any Creature that is not manifest in his sight : for all things are naked and open to the eyes of him, with whom we have to do.

**I** F once we were convinced that *GOD ALMIGHTY* takes a View of the whole Creation ; That He has an Immediate Eye upon every Action of ours ; we should be possest with an Awful Reverence of His Presence ; and be afraid to commit the least Offence ? We should make more Conscience of what we do, because we all stand in the Presence of the Living *G.O.D.*

B

If

If the Child is aw'd by the sight of the Parent, the Servant diligent under the Eye of his Master, and the Subject careful and obedient in the Court of his Prince; nay, if it be Impudence to do an Ill Action in the face of the Sun; How should we fear and tremble, how should we dread the very thoughts of offending in the Presence of the Omniscient GOD? This was

*Psalm 17. 16. David's Custom; But as for me, I will behold Thy Face in Righteousness: This also arm'd Joseph against the Importunate Sollicitations of his Wanton Mistress; How can I do this Wickedness, and sin against God? It was not amiss said by King Ahasuerus concerning wicked Haman, Will he force the Queen also before me in the House? And whatsoever the Sins were, which the wicked Kings of Israel were said to commit, yet we find them, by way of Aggravation, thus recorded, That they did evil in the sight of the Lord.*

*Naked and open: This was spoken to the Jews, and therefore the Author makes use of those Words and Phrases which were most familiar unto them: Here he takes a Metaphor from the Custom of the Priests in the Examination of their Sacrifices, whether they were sound and without blemish: For if there be any blemish there-*

therein, thou shalt not offer it unto the Lord thy God.

All things are *naked*: viz. visible and apparent, as if they were stript of their outward case, and the skin and covering flead off, as the Sacrifices were.

*And open*: *Τελεωγραφία*, a word scarce used again in all the New Testament, and signifies cut down the back, that the Priest might search and look into the most hidden parts: This is to put us in mind of that narrow search and inspection GOD has over all our Actions, that He searches and tries our Reins, that He enters into the most remote and private corners of our Hearts, to see what is lodged there: for Secresie is the Nurse of Sin, and Pander of Iniquity; *They that are drunk, are drunk in the night.* The Encouragement Men have to sin, is this, they say, *Trust, God does not see*; as if gross and impenetrable *Darkness* was his *Paravillion*: But when the Prodigal returned, he confest, *I have sinned against Heaven, and before thee, &c.* The Nicene Creed files our Saviour, *Light of Light, Very God of Very God*; and our Church in her Liturgie does fitly pray, *O GOD, to whom all Hearts are open, all desires are known, and from whom no secrets are hid*:

The Thief and the Traytor, *Ananias* and *Sapphira*, the Adulterer and his Prostitute, cannot walk *incognito* ; for the Hypocrite will be unmask'd, the Murder shall be revealed, and that Man at last confounded with shame, who once thought he lived without God in the World. We endeavour to observe the Phenomena of the Heavens, but seldom consider how God observes our Motions : for if *a thousand years in his sight are but as one day*, then the Lives of a thousand Men are as well known to Him as the Action of one Man : *Neither is there any Creature, &c*

The Words may move us to consider these two things :

- I. *That there is an Almighty Being, who does concern and interest Himself in the Rule and Management of the World.*
- II. *That whatsoever can be alledged to the contrary, is weak and unreasonable.*

There is a most free and powerful Agent, who takes care of all things he has made : Thus *Job* argues, That he was the labour of God's own Hands, that He made him, and fashion'd him, cloath'd him with Skin and Flesh, and  
and

joyn'd him together with Bones and Sinews; and therefore he hoped He would not destroy him.

That there is such a Being who undertakes and performs the Government of the World, is evident;

1. *From Scripture Evidence:*
2. *The Completion of Prophecies :*
3. *And Testimony of Malefactors.*

The Holy Word divides God's Providence into three Branches, *General, Special, and Particular.*

In *General*, it embraces the whole Creation: *The Lord has prepared his Throne in the Heavens, and his Kingdom ruleth over all.* Psal. 103. 9. Says St. James, *From the beginning GOD knoweth all his Works.* Acts 15. 18. The regular Course and Order of Nature demonstrates the Work of Nature a Work of Intelligence: Thus *the Heavens declare the Glory of GOD, and the Firmament sheweth his handy-work:* This we find to be the Language of the Creation. Psal. 9. 2. *He telleth the number of the Stars; and calleth them all by their names.* Psal. 147. 4.

The Elements are void of Life and Reason; yet by their Natural Duty, Instinct and Order, they



they seem to point out unto us a higher Cause; who lives and knows, who disposes of, and manages every thing to its own useful End. Beasts and Birds, Fire, Air, Earth and Water, all that we behold under the vast Arch of Heaven, move and labour for some determined End and Purpose: Therefore it is plain they must be marshall'd under the Guidance and Conduct of some Powerful Being, who by His great Wisdom so ordain'd it: This is to know the *Cause by the Effect*: For the flying of an Arrow, and hitting the Mark, does not more plainly discover the Hand that shoots it, than the Operations of the Creatures, and the attainment of their Ends, do certainly declare the Finger of GOD, and the All-seeing Eye of Providence:

Rom. 1. 20.

*For the invisible things of GOD, even his Power and Godhead, are clearly seen, and to be understood by the things that are made.*

Though Clouds and thick Vapours may surround this Globe of Earth; though Night may spread its Veil of Darkness; yet nothing under the Canopy of Heaven can be concealed from the Divine Knowledge: The Spacious Curtain is drawn back to the Eye of Providence; all things past, present, and to come:

The



The general History of the World is openly display'd to Him in a fair extended Scene.

It is the High Architect above, who keeps the Frame of this World upon its Basis : All things have a tye and dependency upon Him ; and it is the *Sovereign Will* above who disposes of the different Ranks and Orders of Beings. At first GOD issued out His *Almighty Fiat*, when He laid the Foundations of the Earth ; and th refore a Heathen commends *Moses*, the Lawgiver of the *Jews*, for introducing his God like a God ; saying, *Ἰνδίδω οὐρανὸν καὶ γῆν* ; *Let there be Light, and there was Light.* But though we cannot see through the Veil, nor perceive how the Wheels of Providence move ; yet we have reason to conclude, that the *Wheels* of Providence are like those in *Ezekiel's* Vision, *Full of Eyes* ; and that *God is cloathed with Light*, Psal. 104. 2. *as with a Garment.* Dion. Longinus.

He does not act like Humane Artificers, who leave the House when it is built, but by His Providence wisely Governs and Sustains the same : He does not stand Neuter, as an indifferent Spectator upon the Watch-Tower above the Clouds ; for not only His Head, but His Hand is constantly employed : *If we ascend* Psal 139. *up into Heaven, GOD is there : If we take the*  
 GOD Wings

*Wings of the Morning, and flee to the uttermost parts of the Sea, we cannot flee from His Presence:* Thus He abaseth Himself to behold the things that are in the Heavens and in the Earth.

*Psal. 113. 6.*

It is He who guides the Stern, curbs the Fury of the Elements, rides upon the Wings of the Wind, sets Bounds to the raging Sea: When GOD speaks the Word, the contemptible Frog, who now inhabits the cold and watry Kingdoms, and lies upon heaps of Filth and Mud, summons all its Croaking Officers, makes a formidable Army, marches up into the Country like a living Tyde from the Banks of Nile, invades the Palaces of Kings, and lies down upon Beds of Silk and costly Furniture. The Egyptians did use to Worship several Gods, according to their need or pleasure; therefore God sent variety of Punishments, to shew that He was not tied to any single Element or Creature, but is the *Great Ruler of all*: So feeble and despicable is Man, when he forfeits his dependency and reliance on GOD, and rejects His Paternal Care, that the whole Creation rises up in Arms against him: How soon would the Clouds fall, the Sea break in upon us, the Fire encompass us with Flaming Curtains, the Air corrupt, and the Earth open, should  
GOD

GOD give the Elements a Commission for Destruction.

Thus the Universe is the great Mirrour of GOD's Works, wherein the Lamps which shine and illustrate the Edifice of this World, do set forth the Glory of their Maker, and display their Beams through the whole Creation: Thus God maintains the Order He has set in Nature, and thus He preserves the Life and Substance of all things; as our Saviour said *from the beginning of the World both he and his Father have been working* for GOD directeth *his Knece under the whole Heaven, and his light unto the ends of the World.* Job 37. 3.

This is the General Providence of GOD; but the Scripture also informs us of a Special Care and Influence it has upon the Sons of Men: for if the Hairs of our Head be numbred, and the Sparrow finds a Refuge under the Wings of the Almighty, certainly GOD will provide for the Noblest Instance of the Creation, His own Image and Representation.

By Natural Sense Men may know, that GOD is the Surveyor of the Upper and the Lower World; (as the Philosopher call'd Him by way of Eminency) but by Divine Knowledge, we find Him not only to be

the Governour of the World, but of every particular Member thereof: Not that he barely stirs the Springs and Wheels with a Universal Motion at a distance, but He Preserves, Sustains, and Cherishes every part. There is a Climax to be used in our understanding the Nature and Works of GOD: For by the Word of the Lord were the Heavens made, and all the Host of them by the Breath of his Mouth: then, The Lord looked down from Heaven, and beheld the Children of Men: And when we begin to draw close the Curtains of our Eyes, we remain under the Protection of Him who neither slumbers nor sleeps.

Psal. 33. 6.

Verf. 13.

MAN is the most absolute of all Earthly Creatures, the great Miracle and History of Nature: there is so much Grace and Beauty, so much Variety and Proportion in the Limbs of this most Noble Fabrick, that 'tis no wonder the Almighty chose it for a Seat, and call'd it the Temple of the Holy Ghost. How has Providence order'd the Passages and Supports of Humane Life? To consider how the Chyle leaves the Stomach, and enters into the Lactical Veins, so passes to the Liver, then arises to the Left Ventricle of the Heart, gushes out at the Right, and falls into the great Artery: Thus  
the

the Blood, like another *Drake*, takes its Circulation round the Lesser World.

Not only Private Persons, but Publick Bodies and Societies of Men are under the Divine Care and Protection: *By Him Kings Reign,* Prov. 18. 15.  
*and Princes Decree Justice: For the Kingdom is* Psal. 21. 28.  
*the Lords, and He is the Governour among the Nations.*

The Mighty Revolutions of the World, the Tragical Rents and Confusions of States and Kingdoms, the Fate of *Cesar* and *Pompey*, the Disappointment of Counsels, the Conservation of the Capitol, the Defeat of Armies Flest with long Success, the Pulling asunder the Thrones of Mighty Empires, the Numerous Accidents and Traverses of Humane Life, all Transactions Publick and Private, depend upon the Over-ruling Will and Pleasure of GOD: He can turn a Diadem into Shackles, when the Arm of Flesh presumes to grapple with the Strength of the Almighty. Four *Monarchies* have been chiefly famous in the World; but when GOD was provoked to withdraw His Supporting Power, they languish and fell, they decayed and sank under their own weight; and now they are best traced out by their own Urns, discovered by their Funeral Ashes: *All the Inhabitants of*



the Earth are reputed as nothing, and none can stay his hand, and say unto him, What dost thou? Dan. 4. 32.  
 Psa. 64. 7. 'Tis He who appeaseth the Noise of the Seas, and the Noise of the Waves thereof, and the Tumults of the People. GOD is the King over all the Earth, sing Praises every one that hath Understanding.  
 Psa. 47. 7.

Thus far extends GOD's Special Care over Mankind in General. But Thirdly, A choice and Particular Providence attends GOD's own People; He looks upon them with a tender Eye, He dresses His Flock with a Pastoral Care, and endears His own Beloved Children with a Paternal Love: Thus He is said, To give His Beloved Sleep, ~~and~~ Peace and Quiet. There is (as the Schools phrase it) a Divine Manutency, whereby the Chosen of GOD are supported in Times of Affliction, their feeble Knees strengthened, and they led through this Vale of Misery, to a Place of Glory and Triumph. Upon a Rock Christ has promised to build his Church, and the Gates of Hell shall never prevail against it. Thus saith the Lord  
 Mat. 16. 18. that created thee, O Jacob, that formed thee, O Israel, for I have redeemed thee, I have called thee by thy Name, thou art mine: When thou passest through the Waters, I will be with thee,  
 Isa. 43. 1, 2. and



and through the Floods that they do not overflow thee; when thou walkest through the Fire it shall not burn thee, neither shall the Flame kindle upon thee.

GOD will be their Strength and Castle of Defence; He will preserve their going out and coming in; He will shield them from the Storms and Battery of Fortune, from the Malice and Violence of Evil Men and Evil Spirits: What Foundation can be more firm than the Rock of Ages? Who can be so safe, as he who walks in the Strength of *Israel*, and under the Shadow of the Almighty? Or who more free from danger, than he who is surrounded with Guardian Angels? GOD says of His Own, as *David* did of *Absalom*, See that you do the Young Man no harm; and as He said of *Jerusalem*, He that toucheth you, toucheth the Apple Zech. 1.8. of mine Eye.

Though *Machiavel* himself Projects and Contrives; though the Plot be deep, and the Execution suddain; though the Train be laid, and the Match lighted; though *Achitophel* join in Counsel, and *Senacherib* provide a formidable Host; though the Horse be prepared to the Battel, and the Lot cast into the Lap, yet the Ends and Disposal of all things are in the Hand  
of

of GOD : for were not all things acted by His Permission, He could not be Omnipotent : He *that is our GOD is the GOD of Salvation, and unto GOD the LORD belong the Issues from Death.* Thus far the Scripture clears the Doctrine of Providence, which was my first Argument.

The second may be the Completion of Prophecies. St. Peter, though he was at the Transfiguration of our Saviour, with *James and John*, upon the Mount, when Amazing Beams of Light surrounded them, and a Voice came from that *Excellent Glory*; yet he lays a greater stress upon this way of Evidence, and afterwards gave out, *That we have a more sure Word of Prophecie.* This is an Argument of its own Nature infallible : for no Prophecie could be compleated unless there was a Chain and Combination of Causes knit together, and directed by the great Mover of all things : For if Humane Affairs were supposed to depend upon Chance and Fortune, how could these blind Agents compass any thing useful, certain, or beneficial to Mankind, if they were only guided by the insensible Principles of Matter and Motion jumbled together : The truth is, the very pretence and counterfeit of Prophecie has produced

duced wonder and amazement. Thus it fared with *Alexander* in his bold Expedition against the *Scythians*: for when the Army began to mutiny, because of the difficult Passages and Fatigues in marching, he was advised by a wise Man who was in the Camp, and understood an Eclipse was near, to comfort the Souldiers, by telling them, That if within so many Hours there was not a manifest appearance in the Heavens, as a Signal of the favour of the Gods to prosper their Designs, he would desist and retreat: but the Eclipse appearing, they gave a shout, and went on courageously.

In the Old Testament how many Prophecies were recorded, and fulfilled in the New? after many hundred Years of Intermision, in Nations far distant, by Men of different Inclinations and Complexions, disagreeing in Interest, Language and Education. For example, a Curse is denounced by the Leader of GOD's People, upon him that should attempt to rebuild the Walls of *Jericho*; the Hebrew phrase is, *He shall lay the Foundation thereof in his Eldest Son, and in his Youngest Son shall he set up the Gates*: viz The whole Family of that Man should be rooted out: and this happened not long after upon *Hiel*, who laid the Foundation.

1 Kin. 16. 34. dation thereof in *Abiram his Eldest Son, and set up the Gates in Segub the Youngest*. The Destruction of *Bethels* Altar was foretold by *Isaiah* some hundreds of Years before it came to pass. We might instance in *Cyrus*, foretold by *Isaiah* : In the Siege of *Jerusalem* by the Prophet *Jeremiah* ; and the several Monarchies by *Daniel* ; which he foretold so exactly, that *Porphyry* (that great Enemy of Christianity) when he had turn'd over the Greek Historians, and compared them with *Daniel's* Prophecie, he had nothing to say, but in a malicious opposition to affirm a Lye, by likening it to *Lycosphron's Cassandra*, affirming it was wrote after the things had happened.

Of all the Testimonies that ever GOD produced to manifest a Truth ; of all the Seals that ever He set to the Confirmation of a thing, nothing appears so miraculous and prevailing upon the Understanding, as this of the fulfilling of Prophecies. for its Testimony is sure, in its own Nature Unerring and Oracular, and subject to no manner of Cheat or Evasion. To know what is to come, to look into Ages yet unborn, to rip up the Womb of Time, to foretel the Changes of Empires, and the Moving Sands of Mighty Monarchies ; to foresee the

the Grand Revolutions of this Globe of Earth, (beyond what may be gathered by Observation, and founded upon Presumption) these things are too deep for the Scantling of Humane Nature to reach, the Object lies too far to be discovered by the dim, and narrow sight of a Mortal Eye: In vain therefore do Men gaze upwards to read their Destiny in the Stars, when the Periods of Time, and the Stages of Humane Life are only Registred in the Kingdom of Heaven: In vain also do Men appeal to the Shades below, for though Samuel may appear in his Mantle, yet he has lost the Gift of Prophecie. It falls out in this case, as in that of the Day of Judgment; the various Success of Humane Affairs, and the Ends of the World, none knoweth them but the FATHER Himself

*Prudens futuræ temporis Exitum  
Caliginosâ nocte premit Deus.*

These things could never be, unless there was a Chain of Divine Providence; every Link whereof was secured by the Power and Integrity of that GOD, who is always true to His Promise, and therefore stiled a *Faithful Creator*: 1 Pet. 4. 19.

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for



for the Counsel of the Lord (viz. His Providence) standeth for ever, and the Thoughts of His Heart throughout all Ages.

This is the second Argument, The Fulfilling of Prophecies; the third is, The Remorse and Conviction of Conscience which attends Malefactors.

Here the Footsteps of Providence are visible, when in the very Bosom of the Criminal the Wrath of GOD is revealed from Heaven; and it fares with him, as with the unhappy Spirits, to be tormented before their time. Our common Indictment of Offenders includes the Doctrine of Providence; when their Accusation begins thus, *Having not the fear of GOD before their Eyes*.

*Impius est  
sibi Gebenna.*

How grievous and pungent are the secret Lashes of Conscience? How keen and irksome the memory of those things whereof we are now ashamed. This shows the Work of the Law written in Mens Hearts; their Consciences in the mean while accusing or excusing one another: This is the Private Sessions of the Soul, where the Reason of Man sits Judge, Conscience becomes the Accuser, Fear the Jaylor, and Sorrow the Executioner.

Rom. 2. 15.

and therefore lived a Faithful Creator.



*Noſte dieque ſummi geſtare in pectore teſtem  
Perpetua anxietas.*

*Tacitus* reports, That when *Nero* did but ſet his foot in the Temple of *Veſta*, he was ſurprized with horronr and trembling; and the Hiſtorian adds, that it was *Facinorum Recordatione*: for what had that lewd Tyrant to do in the Temple of *Veſta*, who, in abhorrence of Chaſtity, had defiled his own Mother? If there be no Sovereign Juſtice, and Men think that *Aſtra* has left Heaven as well as the Earth, then what need they ſtart and tremble when no Mortal Eye ſees them? If we enter into the Chambers of the Sick, to what purpoſe do we ſee them mourn and lament upon their Death-Beds? make ſolemn Vows and Proteſtations for Amendment of Life? What need the Knees ſmite when the Hand wrote upon the Wall? Or why do Dying Men lift up their Eyes to Heaven, if they think there is no GOD, no Righteous Judge, no Tribunal to be Erected there?

So much for the firſt Conſideration, That there is an Almighty Being who does concern and intereſt Himſelf in the Rule and Manage-

ment of the World: Let us now consider the Objections; as first, Why GOD permits any Evil to be acted in the World?

There are two sorts of Evil, the one of Sin, and the other of Punishment; and if we could trace the whole Series of Providence, as far as it relates to the permission of one, and the inflicting of the other, we shall find nothing repugnant to the Divine Attributes. In the Forming of Man, GOD exercised His Wisdom and His Power; in giving Him Laws, He shew'd His Goodness and His Justice: He made him Lord over his own Will, to Crown the Dignity of his Nature: He gave him the Power of Choice, to declare that He stood in no need of his Service and Assistance, but that He should be as much Glorified in punishing his Rebellion, as by rewarding his Obedience. To prevent Sin therefore in Man, GOD must either have taken away his Rational Soul, and levell'd him with the Beasts of the Field; or else have so far exalted his Nature, that he should be incapable of sinning; either of which Actions would have blotted out the Order of Men, and dissolv'd the Frame of Humane Nature: So that this Exception is altogether unreasonable; seeing we know GOD had a Right to make such

a Creature as Man, and if he fell, his Sin lies at his own door. GOD must either permit many Sins, or none at all; and this latter would either unman, or destroy us. Yet the Evils which GOD prevents, are far more than He permits, considering the Flux of our Inclinations, and the Tendency of Humane Nature: So that it is more proper for us to be thankful for GOD's Restraining Grace, (seeing His Mercy is over all His Works) than to be Prophanes and Querulous, to question His Goodness, and the Ordination of His Wisdom: *For great are the Works of the LORD, and perfect in all His Will.*

The second Objection may be, Why Good and Virtuous Men grieve and are afflicted? Why our Saviour left part of His Church Militant, and not all over Triumphant? Say some, if there be a GOD and a Divine Providence, what is the reason so little care is taken of the Sons of GOD, and the Heirs of Promise? Why are those neglected who make frequent and early Addresses unto Heaven? Who live honest, sober, and temperate Lives, yet are subject to the Scorn and Derision, the Affronts and Insolencies of Licentious and Profligate Men? Thus they *Wag their Heads,*  
and

and say, Why does not GOD save them harmless, and *take them down from the Cross* ? For when they can lay nothing to the charge of GOD's Goodness, they begin to question His Power and Dominion : whereas, if we understood the ways of GOD's dealing with us ; if we could foord the Current of Providence, and find out the Reasons of the promiscuous Dispensations of Heaven, we should see Justice in all His Actions ; no Innocent oppressed, none but the Guilty punished ; nothing taken away, but what we deserve to lose : We should find no wild Accidents of Fortune, as if the Reins of the Government of the World were let loose, though possibly the Instruments of GOD's overruling Power may be guilty of Violence and Injustice.

Yet the obvious Reasons of the Afflictions of Good Men, which we are capable of understanding, are such as follow : To wean their Affections from the fondness and delight, which the best of Men are apt to take in the Pleasures and Vanities of this Life ; or that the World may not conclude they served GOD for Profit, and Temporal Advantage ; it was the Devil's Argument against *Job*, *He does not serve GOD for nought*. Sometimes they come  
- for

for Tryal and Amendment; thus we read of the Furnace of Affliction, which is to Purifie and Refine us from the Dross of this Life, and to prepare us for a better: for he that has not tasted of the Bread of Affliction, (the Moralist could say) *Ignorat rerum Natura alteram partem*: therefore David said, *It was good for him that the LORD had humbled him*. Sometimes Good Men are afflicted for example to others; Ye have heard of the patience of Job, and have seen the end of the LORD. So that we see, for several Reasons, GOD does not seat all Good Men in the Fortunate Islands, but reserves many to taste of the Cup of Affliction. CHRIST was to us a Pattern in Suffering, and upon this very account we have a Title to Heaven; for Poverty, Mourning and Persecution, are reckoned among the Beatitudes; and we are Joynt Heirs with Christ, if so be that we Rom. 8. 17. suffer with him, that we may be also glorified together. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of Glory.

This may suffice for the second Objection, why Good and Holy Men lie under the Pressures of Calamity and Sorrow; the third is, How it stands



stands with the Justice and Power of GOD to let the Wicked prosper?

This has startled many Sober Men, who gazing upon the prosperous Impieties, and shining Fortunes of their Oppressors, have been much amazed and dissatisfied: *David* explains himself to this sense at large, *Psalms* 73. when he saw the Sons of the World Nest themselves in the Tallest Cedars; but at last he found it was but a Preamble to their own Destruction:

— *Tolluntur in altum,*  
*Ut lapsu graviore ruant.*

The very Wealth, Authority and Fulness of the Wicked, is often bestow'd upon them for their own Ruine: Thus it provoked *Herod* to Blasphemy: *Dives* is also now sensible that his Table was made a Snare unto him: We find that there was a time, *When the Iniquity of the Amorites was not yet full*; and the Sentence of the Wicked was, *That their Prosperity should slay them*. The Prosperous Villanies of our late Regicides, who tore off the Robes of Majesty, and surfeited with Royal Blood, their wonderful Successes did only procure to them a more early Damnation. We should therefore no more

Gen. 15. 16.

Prov. 1. 32.



more wonder at the gaudy outside of a prosperous Wicked Man, than to see an Executioner very brave, after the Butchering some Noble and Gallant Innocent : for Splendid Spoils, are but his Fees and Vales : These Men (as *Ajax* said of *Ulysses*) may put on the Glorious Armour of *Achilles*, only to be made a Mark for Ruine. *Cato*, seeing the strange Success of *Cæsar* against *Pompey*, said, *There was a great uncertainty in the Government of the Gods*, alluding possibly to that of *Plato* in his *Politics*, *That there are Ages, in which the Gods do Govern the World in their own Persons, and others wherein they neglect them.* This made the Poet write,

*Marmoreo tumulo Licinus jacet, at Cato parvo;  
Pompeius nullo, quis putat esse Deos?*

*Mar.*

Every Humane Action is entangled with infinite Adherents, so that it is impossible for us to know the exact Measures of the Divine Dispositions; therefore we must patiently abide the time of a more General Knowledge, viz. *The Revelation of the Righteous Judgment of GOD.*

GOD has also several other Good Ends,  
E when

when he defers the Punishment, and Prorogues the Execution ; as that Sinners may Repent and Amend ; thus the *Long-suffering of our Lord*, is called *Salvation*.  
 2 Pet. 3. 15.

Sometimes GOD may favour Wicked Men in Temporals, upon the account of some good Action of their Parents : when *Jehu's Children* were to sway the Scepter to the *fourth Generation* : For many have received Earthly Blessings, who are never like to enter into the Kingdom of GOD : which is thought to be the sense of those words, *Whoever shall give to these little Ones a Cup of cold Water, verily I say unto you, he shall in no wise lose his Reward* : viz. His Water shall be turned into Wine, and he shall prosper in Temporal Concerns.  
 2 Kin. 10. 30.  
 Mat. 10. 42.

The Wicked also may fare well for a while for the sake of their good Neighbors ; and therefore the *Jews* have a Proverb to this sense,

*Benè est Justo, & benè ejus Vicino.*

Gen. 18. 23.

Says *Abraham* to GOD, *It is not thy propriety to destroy the Just with the Unjust.* Two Hundred Seventy and Six Men sailed with *St. Paul* to Rome, and the Angel told him,

GOD

*GOD had given him the Lives of all that sailed with him.* Acts 27. 22.

So much in Answer to the Prosperity of the Wicked.

The fourth and last Objection is, Why all things come alike to all Men, as if Chance and Fortune Govern'd the World?

To understand this, we must consider Events are usually divided into Necessary, Contingent, but not Casual, Contingent and Casual.

Necessary Events, are those which run in a constant stream, and never alter, unless they are miraculously over-ruled and counter-manded; as Night and Day, Winter and Summer; the Light of the Sun, and the Descent of Heavy Bodies.

Contingent, but not Casual, are the Events of all our Designs and Deliberations, which depend upon Choice and Election; as to go a Journey, build a House, or raise an Army; or to perform any Action, which depends upon Forecast and Consideration.

Contingent and Casual, are such Events as are not compass'd by our Knowledge or Contrivance, but surprize and attack us on a sud-

dain; as the Arrow which flew *Abab*, when the Bow was drawn at a Venture; and the Dart which wounded the Apostate *Julian*. Now all these Events, though they have several Names and distinct Terms, in order to our Apprehension; yet they are all regulated by Providence: whether the *Venetians* chuse a Senator, or the *Romans* undertake a Warlike Expedition: *The Lot is cast into the Lap, and the whole disposing thereof is of the LORD, who giveth all things to all; and worketh all things for all, and in all.*

Prov. 16.33.

Though we seem to be surrounded with swarms of Accidents, though Men think we float in an Ocean of Chances and Adventures; yet upon due Consideration, it will be found that our sole Dependance is upon GOD; that we are infinitely Debtors to Providence, and so have no reason to yield our selves up Vassals to Fortune:

*Te facimus Fortuna Doam, &c.*

If every Taste of Good Success be the Blessing of GOD, and every Disaster and Calamity in some measure a Curse, then what have we to do with Chance or Fortune? If GOD should punish

punish no Sin here, the Atheist would despise His Providence, and conclude that He neither cares for, nor has any Knowledge of Humane Affairs. If GOD should punish every Sin here as soon as committed, Men would be apt to think there were no future Rewards nor Punishments. When Good Men lament, we may see GOD hates all Sin, in punishing them: When Bad Men rejoyce, it puts us in Mind of a Day of Judgment, and the Immortality of the Soul. These and other good Uses we may make from our Observations of the Effects of the Divine Will and Pleasure: for Adversity shews that there is a Providence, as well as Prosperity.

*Stantia non poterant tecta probare Deus.*

It is GOD, who debaseth the Proud, and exalteth the Humble; who adds Years to the Life of the Penitent, but will not suffer the Blood-Thirsty-Man to live out half his days: We behold His Goodness when He rescues and supports the Miserable; and we acknowledge His Power and Dominion, when He subdues the Insolent, and overthrows the Mighty.

Thus have I endeavour'd to vindicate the Issues of Divine Providence, against those profane



phane Men, who, like *Alcibiades*, would strike off the Head of Divine Power, and render GOD Himself insignificant and unactive: They would live independent, and not hold of GOD's Empire; a sort of Men who are prodigiously wicked, and staidy to contend against Providence, the great Prerogative of Heaven: What is there can escape the Eye of Providence? The smallest Sin, though committed under the shelter of Darkness and Secresie, is set down in great Characters in the Publick Register of Heaven: The Springs and Principles of Life, the smallest Mite or Insect, which we can hardly discover without the help of Art and Glasses, are as apparent and visible to GOD, as the Glorious Face of the Sun is to us.

*All things are open and naked*: 'Tis all broad Day-light in the Land of Providence: *A Gadibus usque ad Gangen*: From a *Goliath* to a *Zacheus*; from a Monarch to a Pefant; from him who appears great, to him that makes a small Figure in the World; from the highest Cherub, to *John* the Baptist; from the Raven, to the Sparrow; from the vast *Indian* Mines, to the poor Widows Mite.

*All things are manifest to Him*, from the Swelling Alps, to a Grain of Sand; from an  
Elephant,

Elephant, to a Fly ; the Spreading Oak, to a Blade of Grass ; from the Leviathan, to the poorest *Mimum* : Therefore have we not reason to study Resignation to the Divine Will ? to dread His Anger, who is *GOD* Omnipresent ? No Member of the Creation was made but for some use and service ; therefore if we do not answer the particular Ends of our Creation, we seem to assert, by the insignificance of our Lives, that *GOD* made us for no end or purpose at all.

To conclude : He that walks on the Theatre of this World, and only has an Eye to the Means set before him, but despises the Guidance and Determination of Providence ; that Man is a profest Atheist : And that Man who acknowledges Providence in relation to the End, and yet denies to make use of the Means, he is a prophane and unreasonable Man : for *GOD* is neither pleased with that Man, who remits all to Him, nor with him who commits nothing. He seldom operates without Man, and does not like that Man should operate without Him ; the one is to tempt *GOD* by a pretence of obliging Him, the other to provoke Him, by refusing to be obliged by Him. But he that so uses the Means set before him in all Occurrences of Hu-  
mane

in the Life, as to confide in, and depend upon  
the Favour and Providence of GOD to attain  
the End, he shall taste of the Bounty and Lar-  
geſs of Heaven; he proceeds in the beſt way;  
that Man ſhall be happy and bleſſed for ever;  
*Which GOD grant we may all be, through JE-  
SUS CHRIST His ſake; To whom, with the  
FATHER, and HOLY SPIRIT, be Honour  
and Glory, Dominion and Thankſgiving, World  
without End. Amen.*

To conclude, I ſhall ſay ſome words on the Theſe  
of this World, and on theſe things  
let before him, but deſires the Guidance and  
Determination of Providence; that Man is a  
groſſeſt Aſſail: And that Man who ſeeks  
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Means let before him in all Occurrences of his

FINIS

7077.  
A  
DISCOURSE  
OF  
DIVINE  
PROVIDENCE,

Made before  
An Honourable AUDITORY.

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By *SAMUEL HERNE*,  
Chaplain to His Grace  
*JAMES* Duke of *MONMOUTH*.

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IMPRIMATUR,

*Octob. 11. 1678.*

*Guil. Sill.*

1679  
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TO

AND COMPANY





To the Right Worshipful,  
Sir HENEAGE FEATHERSTONE.

SIR,



*Had scarce made a Conclusion of these following Lines, before an unexpected Message from You found me, while my Thoughts were yet warm with the Influence of Providence: And the Truth is, I was amazed at the Surprizing Instance of Your Favour; to find so Worthy and Generous a Patron! to behold so signal a Kindness streaming from an Un-*

## The Epistle Dedicatory.

*known Fountain ! and to find the News conveyed by a perfect Stranger ! Truly, so singular a Favour, freely conferred on a Person both Obscure and Undeserving, was a fresh and convincing Argument to me, That the smallest Figure in the World was Naked and Open to the Eye of Providence. And I hope the World will excuse the trouble of these Papers, seeing they are Publisht as a Hearty Testimonial of my Thankfulness; which is a Debt always to be paying, but never to be sufficiently discharged,*

Honoured SIR,

By Your most Obliged and most  
Thankful Servant,

SAMUEL HERNE.



HEB. 4. 13.

*Neither is there any Creature that is not manifest in his sight : for all things are naked and open to the eyes of him, with whom we have to do.*



For once we were convinced that *GOD ALMIGHTY* takes a View of the whole Creation ; That He has an Immediate Eye upon every Action of ours ; we should be possest with an Awful Reverence of His Presence, and be afraid to commit the least Offence : We should make more Conscience of what we do, because we all stand in the Presence of the Living *GOD*.

B

If

If the Child is aw'd by the sight of the Parent, the Servant diligent under the Eye of his Master, and the Subject careful and obedient in the Court of his Prince; nay, if it be Impudence to do an Ill Action in the face of the Sun; How should we fear and tremble, how should we dread the very thoughts of offending in the Presence of the Omniscent GOD? This was *David's Custom; But as for me, I will behold Thy Face in Righteousness*: This also arm'd *Joseph* against the Importunate Sollicitations of his Wanton Mistress; *How can I do this Wickedness, and sin against God?* It was not amiss said by *King Abasuerus* concerning wicked *Haman*, *Will he force the Queen also before me in the House?* And whatsoever the Sins were, which the wicked Kings of *Israel* were said to commit, yet we find them, by way of Aggravation, thus recorded, *That they did evil in the sight of the Lord.*

*Naked and open*: This was spoken to the *Jews*, and therefore the Author makes use of those Words and Phrases which were most familiar unto them: Here he takes a Metaphor from the Custom of the Priests in the Examination of their Sacrifices, whether they were sound and without blemish: *For if there be any blemish there*

Psal. 17. 16.

Gen. 39. 9.

Esther 7. 8.

Deut. 15. 21.

therein, thou shalt not offer it unto the Lord thy God.

All things are *naked*: viz. visible and apparent, as if they were stript of their outward case, and the skin and covering flead off, as the Sacrifices were.

*And open*: *Τελεγονισκω*, a word scarce used again in all the New Testament, and signifies cut down the back, that the Priest might search and look into the most hidden parts: This is to put us in mind of that narrow search and inspection GOD has over all our Actions, that He searches and tries our Reins, that He enters into the most remote and private corners of our Hearts, to see what is lodged there: for Secresie is the Nurse of Sin, and Pander of Iniquity; *They that are drunk, are drunk in the night.* The Encouragement Men have to sin, is this, they say, *Tush, God does not see*; as if gross and impenetrable *Darkness was his Pavillion*: But when the Prodigal returned, he confest, *I have sinned against Heaven, and before thee, &c.* The Nicene Creed stiles our Saviour, *Light of Light, Very God of Very God*; and our Church in her Liturgie does fitly pray, *O GOD, to whom all Hearts are open, all desires are known, and from whom no secrets are hid*:



The Thief and the Traytor, *Ananias* and *Sapphira*, the Adulterer and his Prostitute, cannot walk *incognito* ; for the Hypocrite will be unmask'd, the Murder shall be revealed, and that Man at last confounded with shame, who once thought he lived without God in the World. We endeavour to observe the Phenomena of the Heavens, but seldom consider how God observes our Motions : for if *a thousand years in his sight are but as one day*, then the Lives of a thousand Men are as well known to Him as the Action of one Man : *Neither is there any Creature, &c*

The Words may move us to consider these two things :

- I. *That there is an Almighty Being, who does concern and interest Himself in the Rule and Management of the World.*
- II. *That whatsoever can be alledged to the contrary, is weak and unreasonable.*

There is a most free and powerful Agent, who takes care of all things he has made : Thus *Job* argues, That he was the labour of God's own Hands, that He made him, and fashion'd him, cloath'd him with Skin and Flesh, and

joyn'd him together with Bones and Sinews; and therefore he hoped He would not destroy him.

That there is such a Being who undertakes and performs the Government of the World, is evident,

1. *From Scripture Evidence :*
2. *The Completion of Prophecies :*
3. *And Testimony of Malefactors.*

The Holy Word divides God's Providence into three Branches, *General, Special, and Particular.*

In *General*, it embraces the whole Creation : *The Lord has prepared his Throne in the Heavens, and his Kingdom ruleth over all.* Says St. James, *From the beginning GOD knoweth all his Works.* The regular Course and Order of Nature demonstrates the Work of Nature a Work of Intelligence : Thus *the Heavens declare the Glory of GOD, and the Firmament sheweth his handy-work :* This we find to be the Language of the Creation. *He telleth the number of the Stars; and calleth them all by their names.*

*Psal. 103. 9.*

*Acts 15. 18.*

*Psal. 9. 2.*

*Psal. 147. 4.*

The Elements are void of Life and Reason; yet by their Natural Duty, Instinct and Order, they

they seem to point out unto us a higher Cause, who lives and knows, who disposes of, and manages every thing to its own useful End. Beasts and Birds, Fire, Air, Earth and Water, all that we behold under the vast Arch of Heaven, move and labour for some determined End and Purpose: Therefore it is plain they must be marshall'd under the Guidance and Conduct of some Powerful Being, who by His great Wisdom so ordain'd it: This is to know the Cause by the Effect: For the flying of an Arrow, and hitting the Mark, does not more plainly discover the Hand that shoots it, than the Operations of the Creatures, and the attainment of their Ends, do certainly declare the Finger of GOD, and the All-seeing Eye of Providence:

Rom. 1. 20. *For the invisible things of GOD, even his Power and Godhead, are clearly seen, and to be understood by the things that are made.*

Though Clouds and thick Vapours may surround this Globe of Earth; though Night may spread its Veil of Darkness; yet nothing under the Canopy of Heaven can be concealed from the Divine Knowledge: The Spacious Curtain is drawn back to the Eye of Providence; all things past, present, and to come:

The

The general History of the World is openly display'd to Him in a fair extended Scene.

It is the High Architect above, who keeps the Frame of this World upon its Basis : All things have a tie and dependency upon Him ; and it is the *Sovereign Will* above who disposes of the different Ranks and Orders of Beings. At first GOD issued out His *Almighty Fiat*, when He laid the Foundations of the Earth ; and th refore a Heathen commends *Moses*, the Lawgiver of the *Jews*, for introducing his God like a God ; saying, *Let there be Light, and there was Light.* But though we cannot see through the Veil, nor perceive how the Wheels of Providence move ; yet we have reason to conclude, that the *Wheels* of Providence are like those in *Ezekiel's* Vision, *Full of Eyes ; and that God is clothed with Light,* *Psalm 104. 2.*  
as with a Garment.

He does not act like Humane Artificers, who leave the House when it is built, but by His Providence wisely Governs and Sustains the same : He does not stand Neuter, as an indifferent Spectator upon the Watch-Tower above the Clouds ; for not only His Head, but His Hand is constantly imployed : *If we ascend* *Psalm 139.*  
*up into Heaven, GOD is there : If we take the*  
*Wings.*

*Wings of the Morning, and flee to the uttermost parts of the Sea, we cannot flee from His Presence : Thus He abaseth Himself to behold the things that are in the Heavens and in the Earth.*

*-Psal. 113. 6.*

It is He who guides the Stern, curbs the Fury of the Elements, rides upon the Wings of the Wind, sets Bounds to the raging Sea : When GOD speaks the Word, the contemptible Frog, who now inhabits the cold and watry Kingdoms, and lies upon heaps of Filth and Mud, summons all its Croaking Officers, makes a formidable Army, marches up into the Country like a living Tyde from the Banks of Nile, invades the Palaces of Kings, and lies down upon Beds of Silk and costly Furniture. The *Egyptians* did use to Worship several Gods, according to their need or pleasure ; therefore God sent variety of Punishments, to shew that He was not tied to any single Element or Creature, but is the *Great Ruler of all* : So feeble and despicable is Man, when he forfeits his dependency and reliance on GOD, and rejects His Paternal Care, that the whole Creation rises up in Arms against him : How soon would the Clouds fall, the Sea break in upon us, the Fire encompass us with Flaming Curtains, the Air corrupt, and the Earth open, should  
GOD



GOD give the Elements a Commission for Destruction.

Thus the Universe is the great Mirrour of GOD's Works, wherein the Lamps which shine and illustrate the Edifice of this World, do set forth the Glory of their Maker, and display their Beams through the whole Creation: Thus God maintains the Order He has set in Nature, and thus He preserves the Life and Substance of all things; as our Saviour said *from the beginning of the World both he and his Father have been working*: for GOD directeth *his Voice under the whole Heaven, and his light into the ends of the World.* Job 37. 3.

This is the General Providence of GOD; but the Scripture also informs us of a Special Care and Influence it has upon the Sons of Men: for if the Hairs of our Head be numbered, and the Sparrow finds a Refuge under the Wings of the Almighty, certainly GOD will provide for the Noblest Instance of the Creation, His own Image and Representation.

By Natural Sense Men may know, that GOD is the *ὁ ὑψίστος Θεός*, The Surveyor of the Upper and the Lower World; (as the Philosopher call'd Him by way of Eminency) but by Divine Knowledge, we find Him not only to be

the Governour of the World, but of every particular Member thereof: Not that he barely stirs the Springs and Wheels with a Universal Motion at a distance; but He Preserves, Sustains, and Cherishes every part. There is a Climax to be used in our understanding the Nature and Works of GOD: For *by the Word of the Lord were the Heavens made, and all the Host of them by the Breath of his Mouth*: then, *The Lord looked down from Heaven, and beheld the Children of Men*: And when we begin to draw close the Curtains of our Eyes, we remain under the Protection of Him *who neither slumbers nor sleeps*.

Psal. 33. 6.

Verf. 13.

MAN is the most absolute of all Earthly Creatures, the great Miracle and History of Nature: there is so much Grace and Beauty, so much Variety and Proportion in the Limbs of this most Noble Fabrick, that 'tis no wonder the Almighty chose it for a Seat, and call'd it the *Temple of the Holy Ghost*. How has Providence order'd the Passages and Supports of Humane Life? To consider how the Chyle leaves the Stomach, and enters into the Lacteal Veins, so passes to the Liver, then arises to the Left Ventricle of the Heart, gushes out at the Right, and falls into the great Artery: Thus  
the

the Blood, like another *Drake*, takes its Circulation round the Lesser World.

Not only Private Persons, but Publick Bodies and Societies of Men are under the Divine Care and Protection: *By Him Kings Reign,* Prov. 18. 15.  
*and Princes Decree Justice: For the Kingdom is* Psal. 22. 28.  
*the Lords, and He is the Governour among the Nations.*

The Mighty Revolutions of the World, the Tragical Rents and Confusions of States and Kingdoms, the Fate of *Cæsar* and *Pompey*, the Disappointment of Counsels, the Conservation of the Capitol, the Defeat of Armies Flest with long Success, the Pulling asunder the Thrones of Mighty Empires, the Numerous Accidents and Traverses of Humane Life, all Transactions Publick and Private, depend upon the Over-ruling Will and Pleasure of GOD: He can turn a Diadem into Shackles, when the Arm of Flesh presumes to grapple with the Strength of the Almighty. Four *Monarchies* have been chiefly famous in the World; but when GOD was provoked to withdraw His Supporting Power, they languisht and fell, they decayed and sank under their own weight; and now they are best traced out by their own Urns, discovered by their Funeral Ashes: *All the Inhabitants of*

the Earth are reputed as nothing, and none can stay his hand, and say unto him, What dost thou?

*Dan. 4. 32.* Tis He who appeaseth the Noise of the Seas, and the Noise of the Waves thereof, and the Tumults of the People. *Psal. 64. 7.* GOD is the King over all the

*Psal. 47. 7.* Earth, sing Praises every one that hath Understanding.

Thus far extends GOD's Special Care over Mankind in General. But Thirdly, A choice and Particular Providence attends GOD's own People; He looks upon them with a tender Eye, He dresses His Flock with a Pastoral Care, and endears His own Beloved Children with a Paternal Love: Thus He is said, To give His Beloved Sleep, and Peace and Quiet. There is (as the Schools phrase it) a Divine Manutency, whereby the Chosen of GOD are supported in Times of Affliction, their feeble Knees strengthened, and they led through this Vale of Misery, to a Place of Glory and Triumph. *Mat. 16. 18.* Upon a Rock Christ has promised to build his Church, and the Gates of Hell shall never prevail against it. Thus saith the Lord *Isai. 43. 1, 2.* that created thee, O Jacob, that formed thee, O Israel, for I have redeemed thee, I have called thee by thy Name, thou art mine: When thou passest through the Waters, I will be with thee, and

*and through the Floods that they do not overflow thee ; when thou walkest through the Fire it shall not burn thee, neither shall the Flame kindle upon thee.*

GOD will be their Strength and Castle of Defence ; He will preserve their going out and coming in ; He will shield them from the Storms and Battery of Fortune, from the Malice and Violence of Evil Men and Evil Spirits : What Foundation can be more firm than the Rock of Ages ? Who can be so safe, as he who walks in the Strength of *Israel*, and under the Shadow of the Almighty ? Or who more free from danger, than he who is surrounded with Guardian Angels ? GOD says of His Own, as *David* did of *Absalom*, *See that you do the Young Man no harm* ; and as He said of *Jerusalem*, *He that toucheth you, toucheth the Apple of mine Eye.* Zech. 1.8.

Though *Machiavel* himself Projects and Contrives ; though the Plot be deep, and the Execution suddain ; though the Train be laid, and the Match lighted ; though *Achitophel* join in Counsel, and *Senacherib* provide a formidable Host ; though the Horse be prepared to the Battel, and the Lot cast into the Lap, yet the Ends and Disposal of all things are in the Hand  
of



of GOD : for were not all things acted by His Permission, He could not be Omnipotent : *He that is our GOD is the GOD of Salvation, and unto GOD the LORD belong the Issues from Death.* Thus far the Scripture clears the Doctrine of Providence, which was my first Argument.

Pfal. 68. 20.

Mat. 17. 5.

2 Pct. 1. 19.

The second may be the Completion of Prophecies. St. Peter, though he was at the Transfiguration of our Saviour, with James and John, upon the Mount, when Amazing Beams of Light surrounded them, and a Voice came from that *Excellent Glory*; yet he lays a greater stress upon this way of Evidence, and afterwards gave out, *That we have a more sure Word of Prophecie.* This is an Argument of its own Nature infallible : for no Prophecie could be compleated unless there was a Chain and Combination of Causes knit together, and directed by the great Mover of all things : For if Humane Affairs were supposed to depend upon Chance and Fortune, how could these blind Agents compass any thing useful, certain, or beneficial to Mankind, if they were only guided by the insensible Principles of Matter and Motion jumbled together : The truth is, the very pretence and counterfeit of Prophecie has produced

duced wonder and amazement. Thus it fared with *Alexander* in his bold Expedition against the *Scythians* : for when the Army began to mutiny, because of the difficult Passages and Fatigues in marching, he was advised by a wise Man who was in the Camp, and understood an Eclipse was near, to comfort the Souldiers, by telling them, That if within so many Hours there was not a manifest appearance in the Heavens, as a Signal of the favour of the Gods to prosper their Designs, he would desist and retreat : but the Eclipse appearing, they gave a shout, and went on courageously.

In the Old Testament how many Prophecies were recorded, and fulfilled in the New? after many hundred Years of Intermision, in Nations far distant, by Men of different Inclinations and Complexions, disagreeing in Interest, Language and Education. For example, a Curse is denounced by the Leader of GOD's People, upon him that should attempt to rebuild the Walls of *Jericho* ; the Hebrew phrase is, *He shall lay the Foundation thereof in his Eldest Son, and in his Youngest Son shall he set up the Gates* : viz The whole Family of that Man should be rooted out : and this happened not long after upon *Hiel*, who laid the Foundation

1 Kin. 16. 34. dation thereof in *Abiram his Eldest Son, and set up the Gates in Segub the Youngest*. The Destruction of *Bethels* Altar was foretold by *Josiah* some hundreds of Years before it came to pass. We might instance in *Cyrus*, foretold by *Isaiah* : In the Siege of *Jerusalem* by the Prophet *Jeremiah* ; and the several Monarchies by *Daniel* ; which he foretold so exactly , that *Porphyry* (that great Enemy of Christianity) when he had turn'd over the Greek Historians, and compared them with *Daniel's* Prophecie, he had nothing to say, but in a malicious opposition to affirm a Lye, by likening it to *Lycophron's Cassandra*, affirming it was wrote after the things had happened.

Of all the Testimonies that ever GOD produced to manifest a Truth ; of all the Seals that ever He set to the Confirmation of a thing, nothing appears so miraculous and prevailing upon the Understanding, as this of the fulfilling of Prophecies . for its Testimony is sure, in its own Nature Unerring and Oracular, and subject to no manner of Cheat or Evasion. To know what is to come, to look into Ages yet unborn, to rip up the Womb of Time, to foretel the Changes of Empires, and the Moving Sands of Mighty Monarchies ; to foresee the

the Grand Revolutions of this Globe of Earth, (beyond what may be gathered by Observation, and founded upon Presumption) these things are too deep for the Scantling of Humane Nature to reach, the Object lies too far to be discovered by the dim, and narrow sight of a Mortal Eye: In vain therefore do Men gaze upwards to read their Destiny in the Stars, when the Periods of Time, and the Stages of Humane Life are only Registred in the Kingdom of Heaven: In vain also do Men appeal to the Shades below, for though *Samuel* may appear in his Mantle, yet he has lost the Gift of Prophecie. It falls out in this case, as in that of the Day of Judgment; the various Success of Humane Affairs, and the Ends of the World, none knoweth them but the FATHER Himself

*Prudens futuri temporis Exitum  
Caliginosa nocte premit Deus.*

These things could never be, unless there was a Chain of Divine Providence; every Link whereof was secured by the Power and Integrity of that GOD, who is always true to His Promise, and therefore stiled a *Faithful Creator*: 1 Pct. 4. 19.

D

for